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as easy as possible. Women seldom experience difficulty and suffer, on the whole, less than do white mothers. It is believed that *Saxiaxwax*, though invisible, is present on every occasion the rendering of assistance at childbirth is his one kindly act. 844 [796]

The umbilical cord was formerly cut with a mussel shell, but for many years the use of a metal knife has been customary. [177]
The after-birth usually comes away easily, but if there is delay, hot ashes are placed around the feet and at the back of the woman to accelerate its expulsion. It is immediately buried or placed beneath a large tree in the forest; if burnt, the infant will always be weakly. While one of the assistants disposes of it, another washes the new-born child. The cloths and dishes used for this purpose are burnt; failure to do so is believed to cause the child to become blind through a white film forming over the eyeballs. Then the mother and midwives return to the house with the infant, who is a source of tremendous interest to the community. It is proper for the father to recompense the attendants at once, in accordance with their skill and his generosity. A woman who has had several children often assists the daughter of a friend, then, as she gains more experience, her reputation grows and her help is more commonly sought. At the time of this study, 1922, the sum of $2.50 was considered suitable recompense for a fairly proficient midwife. [845] [826] [465]

A new-born child takes the breast readily and a mother would be considered harsh indeed if she failed to suckle her infant whenever it cried, since scientific hours for feeding are not known. A child is wrapped in a shawl or a blanket and carried by the mother wherever she goes; when in the house it sprawls contentedly on the floor, unhampered by clothing. When the umbilical cord falls, it is preserved by the mother. Soon after birth, the parents make provision for their child's welfare by magical means (I, p. 700). The heavy infantile death-rate of the Bella Coola cannot be attributed to lack of love or care on the part of parents, but the attention lavished is commonly not of the kind that assists a weakly child to survive the perils of infancy. 853 854 [846] [165]

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855 rebuked. They grow up in the open environment of the houses, absorbing more of their lore by watching and imitating than by actual instruction. Their care devolves chiefly on the mother, although at any ceremony the father will be seen arriving with the baby in his arms, while his wife leads another child. Nurses are unknown and the parents take their children with them on all occasions; if it is necessary for a mother to be absent on some arduous toil, her child will be entrusted to a grandmother or other elderly relative. There are no avoidances between the young people and their parents-in-law.

The obligation of present-giving does not stop with the marriage ceremony. Whenever X gives a *kusiut* dance or other ceremony, Y's relatives are expected to contribute. It is felt that the weight of the presents given them during the period of engagement and at the wedding has become too heavy, and they throw this off by lavish giving. No count is kept of the value of gifts bestowed or received, though it is known that the family of the woman loses financially in the end. The father of many daughters is regarded as an unfortunate individual, who is always poor and overworked through the necessity of providing for them. By so doing, however, he increases his own prestige, and the Bella Coola have the happy sentiment that such a man manages to get along some way; perhaps necessity rouses his ambition. Likewise X's relatives contribute to any ritual carried out by Y's father. If, for example, one of his wife's relatives dies, X and his friends may wish to contribute towards the funeral expenses. In fact, any ceremonial serves as an excuse for relatives by marriage to donate goods and thus demonstrate publicly their influence, importance, and generosity.

The concept of mutual help between families who have intermarried is one that lasts for generations. In 1922 there was in Bella Coola an old Kimsquit man who had left home some forty years earlier and had since lived in Smith Inlet where he married and had a boy. On the death of his wife, this

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* 539 * 756 * 787 tune, remembering what the latter had told him the previous evening. He feared to follow his friend's track, and, as night came on, closed the tent and went to sleep, with the dog beside him. When it was quite dark he was wakened by the sound of footsteps and the tapping of a stick, and concluded that his partner was returning. The tent-flap was untied, as if by a person entering, but *Alyimlaix* could see nothing, so he kicked the dog to waken it and the animal began to bark furiously. At length he heard the steps withdraw and grow fainter as they climbed the mountain. [775] Then *Alyimlaix* realized that his friend was dead, and that it was his life, flashing round to visit his companions, which had come to him. Terrified, he lay awake all night with a blazing fire, and fled the next morning.

Alyimlaix chanced to meet several canoes soon after he had quitted his camp, and when he had told his story, their occupants turned back to hunt for *Nuxuzxwmolut*. About eighteen men searched all that day unsuccessfully, but a few days later another party found the corpse of the missing hunter. Presumably he had fired at the goat, though whether he struck it or not was not known, and the animal had charged. A wound in *Nuxuzxwmolut*'s groin showed where one of the horns had pierced him, and the two had rolled together to death over a precipice, the bodies becoming slightly separated in the fall.

Even if *Nuxuzxwmolut* had struck the goat it would not have availed him, since he was doomed to death. Not only had he taken great risks in hunting within one year of his previous experience, but his wife had been careless during his absence. He had long practised continence, and [785] thereby was in a clean condition such as is approved by animals, and [961] other supernatural beings, but this very condition rendered him peculiarly susceptible to any breaking of taboos by his wife. She had so far forgotten herself as to indulge in swinging when he was on the mountain, so that his death was inevitable. *Nuxuzxwmolut*'s relatives were very angry and prophesied that she would soon die. They were right, though whether her death was caused by a sorcerer, or by the accumulative power of their thoughts, is a matter no one can determine.

THE *Tlāqmā·kɪ*

In the beginning of time, when *Alquntam* sent down *Kā·ɬā·ɬ* to this earth, he used his own initiative and travelled to the east for abalone-shell and to the west for copper. On returning to his settlement, he determined to try to lure to it a supernatural being, of whose existence he was aware from his previous life in the land above. Accordingly, he fashioned some of the copper into jingling bangles, which he fastened to [177] the ropes of his infant's cradle. Before the introduction of white men's [854] cradles, the Bella Coola were accustomed to tie a child in a cloth and

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suspend the bundle by ropes from a stick which projected horizontally from the wall. It was to these ropes that *Kâlîâkʟ* tied the bangles, so that they jingled with every movement of the child.

Ălqunâtm heard this peculiar noise from his house in the land above and sent a *lîăqmē-kʟ*, a diminutive supernatural being of human form, which lives on air, to investigate. The creature perched on the cradle rope where *Kâlîâkʟ* saw it. Owing to his former life in the land above he knew what it was, and how to deal with it, so he quickly threw over it a blanket which he had frequently used.[a] This brought him supernatural good fortune. He concealed the *lîăqmē-kʟ* for safety in an old chequer-work root sack, and left it lying on the floor.

Wealth flowed in upon him so that he was able to give a potlatch every year. At one of them he gave his infant daughter, the occupant of the cradle, the name *Tlîăqmē-kʟ*, which has been handed down from generation to generation, and has recently been given to a Bella Bella child. *Kâlîâkʟ*'s prosperity roused the jealousy of his fellows so that they murdered him, but his children still had the *lîăqmē-kʟ* and they continued to prosper. At last their enemies slew them too, sparing only one small boy.

This orphan led a precarious existence. He was refused admission to what had been his father's house and was forced to live in the space between the floor and the ground below, while his food was taken from the refuse heaps. In time he grew to young manhood, frequently brooding on the fate of his relatives and hoping for revenge. One day he crossed the river, ascended a mountain, and found there a large cave, where he lay down to sleep, wrapped in a bear-skin. A supernatural being came to him.

"I have watched your woes," said the stranger, "and I will help you if you are brave. You must accompany me to my land. The road is dangerous, and if you should lose me it would be disastrous to you, so keep close."

They took a difficult path down through the earth to the land of the dead below.

"I will keep you here for a night and teach you," said the supernatural one as he gave the boy a stick in which was power.

"You must take this," he said, "and go at night to your father's house. Throw the stick at one of those who killed your father. It will rebound to you, after leaving your enemy dead without a mark on his body. Do this every night, killing only one man at a time, until you have slain all the murderers, but be careful not to harm anyone else."

Although he had not at first revealed himself, the being from whom

[a] A new one would have been useless.

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[773] *q̓uaiłaxsta:* 1—Tally post, one of the supernatural elements possessed by all human beings.
[777] 2—Invisible supernatural element which constantly moves before the face.

[825] *q̓uaiłxsta;* incorrect, *q̓uaiłxsta,* (rarely, *q̓uaiłxsta*): Crest.
q̓uaq: Raven.
q̓uaq: Big old male mountain goat.
Q̓uaqcila: *Komq̓ut* man living in the last century.
Q̓uaqłaxłis: Celebrated Kwakiutl chief.
Q̓uaqqwa-nanem: Name of a shaman who received his power from Raven.
[601] *Q̓uaxmaxt:* One of the first men to settle at *Staxt* in the beginning of time.
q̓uaxmaxw: Fourth oldest, or youngest, brother or sister.
q̓uq̓uhkis: Steller's jay.
Q̓uxłxił: Kimaquit woman.
[825] *q̓uxna:* Woman's pubic hair.
[431] *q̓uxta:* Sea-lion cub.
q̓uxw: Those who are present and receive gifts when an announcement of a marriage is first made.
Qaxta: *Kaxłaɬ* name of a Bella Coola man.
[825] *qaxa'xem:* A revelation, such as the sight of a supernatural being or object usually concealed.
qaxłaxis: Yearling seal.
qaxmap: Word used in inviting to a marriage announcement.
Qaxnas: Kimaquit man mentioned in an ancient story.
Qaxqaxaxsma: Kwakiutl supernatural being, said to be identical with *Ẋ̌ẋaxsta.*
Qaxłaxłikł": *Nuxqual* name of a Kimaquit man.
Qaxyai: Bella Bella village west of Namu.
Qaxł: Hot Springs on Labouchere Channel.
Qaxłaya: Professional female marriage drumer who came down to Kimaquit in the beginning of time.
Qaxlaxwas: One of the nine supernatural siblings.
Qaxłaxł, "Place of Herbage": Village in the upper Bella Coola valley.
Qaxta: Inspiration, in the sense of the source of a *kaxłaɬ* dancer's power of thought.
[583] *Qaxxałł:* Village west of Kwatna, settled in the beginning of time.
qaxxłaxłaxit: Actual goods used for the repurchase of a wife.
[854] *Qaxyaxłitma:* Ancestral name of a Kimaquit chief.
qaxtał: Cradle.
Qaxw'aał': *Kaxłaɬ* name of a Bella Coola woman.
Qaxw-a: Man mentioned in an ancient story.
[581] *q̓"aɬła:* The noble and rightful sentiments engendered in both families by an elaborate marriage, either real or fictitious. The word embodies the concepts of financial interdependence and of consequent mutual strength.
[195] *q̓uxłxim:* The transference of activities to a new sphere; the term is used, rhetorically, when referring to the death of a skilled craftsman.

S

saiłs: 1—Skeleton.
2—Kimaquit man mentioned in an ancient story.
Saixwaix-xem: *Kaxłaɬ* name of a Bella Coola man.
sai-mis ẋłaiłs: The constant blinking of the eyes.